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ABSTRACT

This paper discusses the evaluation and dissemination of educational materials of relevance in a multicultural society in the context of cultural diversity in Great Britain, and of information service provision in education. The background of multicultural education in the United Kingdom (UK) is discussed in terms of both societal and educational factors, including linguistic problems and lack of staff trained to meet the needs of multicultural students. Arguing that many books and materials currently in schools manifest racist bias, the paper suggests that the first step in dealing with this issue is to raise the awareness of teachers and librarians by increasing their understanding of how to evaluate and select materials for use in schools. The main facilities for informing educational practitioners of current resources of relevance to multicultural society are briefly described, including: bibliographies and lists; multicultural and race relations literature; specialist and general educational literature; periodicals; multicultural education resource centers; library services; and academic research and inservice training. References are provided. (Author/DJR)

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Evaluation and Dissemination of Educational Materials of Relevance in a Multicultural Society

by

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SUMMARY

This paper sets the evaluation and dissemination of educational materials of relevance in a multicultural society in the context of cultural diversity in Britain, and of information service provision in education.

Making teachers aware of the racist bias that exists in many books and resources in current use is the first step. This should lead next to raising the awareness of teachers and librarians and increasing their understanding of how to evaluate and select the materials in schools.

The main facilities for informing educational practitioners of current resources of relevance to multicultural society are briefly described: these are: bibliographies and lists; multicultural and race relations literature; specialist and general educational periodicals and also Multicultural Education Resource Centres, Library services academic research and in-service training.

Evaluation and dissemination of educational materials of relevance in a multicultural society

INTRODUCTION

Britain has always been a multicultural society. Picts and Viking followed the Romans; after the Norman French and later Hugenots then came the Bavarians and Hanoverians. Other Europeans came in considerable numbers in the last century - Poles and Ukranians, Italians and Portuguese and of course, Eastern European Jews fleeing the pogroms.

The reception for new settlers was likely to be a mixture of tolerance and prejudice: the proportional mix depending on the degree to which the incomers differed from the host population and, to a lesser extent, the numbers of any incoming group. So the Eastern European Jews, coming first in the 1880's with a different religion and language, and different customs and lifestyles which they were prepared to modify but not to abandon, faced immense prejudice. Their numbers were large enough to make an impact - they changed the character of the East End of London where first they settled. The first Immigration Act of 1917 was designed specifically to keep out the second wave of Jewish immigrants - but went through Parliament just too late to prevent their ga'ning their refuge. Anti-semitism was rife and respectable and is still a reality in the U.K seventy years on.

The first black people to enter Britain were Roman legionnaires, few in number and cast in a powerful role. We have no record of anti-black reaction till 1601 when Queen Elizabeth I wrote that "tendering the good and welfare of her own natural subjects "she was highly discontented to understand the great number of Negroes and blackamoors which have crept into this realm." and accordingly, she gave "especial commandment that the said kind of people shall be with all speed avoided and discharged out of this her majesty's dominions".

Visible minorities

The settlement of people of colour in Britain in substantial numbers is a post World War II phenomenon although there had been a black presence since Elizabethan times and many black people had contributed to aspects of life in the U.K. Samuel Coleridge Taylor to popular opera and music, for instance, or Mary Seacole to the nursing of British soldiers in the Crimea. But active recruiting drives to the "Motherland" in the Caribbean sought to supplement our war-depleted population, particularly to run London Transport and to staff the nursing service of our hospitals. For their part, immigrants left the Caribbean for the promise of a secure job and an education for their children - a better future, in fact. Partition in the Asian sub-continent brought in another visible minority, and the upheaval in yet other ex-colonies in East Africa swelled the numbers of "Asians" many of whom also spoke different languages and followed different faiths to English christians. The jobs offered were mainly at the lower end of the socio-economic scale, or it was a matter of opening a shop or restaurant and struggling long hours to make enough money to bring over the rest of the family. Conflict in Cyprus, Sri Lanka and parts of North Africa and the Middle East brought in other visible minorities.

Initially, the children of these immigrants were seen by the host population as a "problem". A problem because they were linguistically 'deficient" in not speaking English and their skin colour made it even more difficult for them to be assimilated. For this is what the country and its teachers wanted - assimilation. Little attention was given to what the settlers might want for themselves, and assimilationist objectives were abandoned only when it become clear to the dominant group that it just wouldn't work.

The host community continued to search for a "solution" to the "problem" and came up next with cultural pluralism. As an ideology developed around a pragmatic response to reality - people were retaining their languages, religion, music, dress and food anyway - so the notion of equal respect for all cultures gained currency. In schools this became "multicultural education". Even today, the term "multicultural education" is strongly disliked by certain activists, who lock it into "saris, steel bands and samosas" and, rightly, see this form of it as at best irrelevant and at worst racist to black students. Multiracial education" - the variant attacked by Maureen Stone (1980) - meant adapting the curriculum to accommodate (or contain) black pupils by offering black studies or "soft" options like African hairdressing or Indian dance. The options, though offered to all students, attracted black children who in the end found they had simply "traded unmarketable low achievement in high status knowledge for unmarketable high achievement in low status knowledge" [2](Eggleston, 1986).

"Multicultural education" moved on - leaving these unfortunate students poorly qualified, failed by the U.K education system. I shall continue to use the term - as I understand it today a contraction of what Prof. James Banks[3] calls "education for multicultural society" and therefore aimed at all pupils in multicultural Britain, and with a hard central core of anti-racism. For myself and for many others who have worked in this arena for a decade or more, there can be no logic in polarising "anti-racist" and "multicultural" education when the former is fundamental in the latter and always has been. Multicultural education, as Mal Leicester[4] argues (1986), addresses the structural inequalities in our society and in our construction of history, as much for the white students as for the black. In 1985, the Committee of Enquiry into the Education of children from Ethnic Minority Groups identified "two separate strands" of multicultural education: the provision for ethnic minority students that would realise true equality of opportunity and, as they entitled their Report (1985), Education for All.[5]

This then is the background against which any account of the evaluation and dissemination of resources supporting multicultural education in the U.K must be set. Today half the children from the visible minorities - whom I will refer to as "black" - were born in the U.K. Their parents were not only located in positions of low social and economic status by the society, but are daily at the receiving end of structures and strategies that keep them there. The dominant group, recognising the unacceptability of racism, often denies its existence, but there is growing awareness among them and among teachers, of the reality of institutional racism. The historic-imperialistic and the socio-economic conditions surrounding prejudice and discrimination lend a class dimension to black struggle in Britain. The impact of the feminist movement has highlighted this divisiveness by class, resulting in a strong separatist anti-sexist/anti-racist movement among black women. There are many

other tensions among those struggling for greater equality in a society so powerfully dominated by white, upper and middle class men, but I shall from now on confine myself purely to the educational area.

Educational Practitioners and Multicultural Education

One condition we share with the U.S is the time-lag between multicultural education as practiced in schools and particularly in school curricula, and the training and preparation of teachers for educating their students for multicultural society. Professor Geneva Gay of Purdue University, defining a similar gap in the U.S. at a seminar in London last year, identified it as about a decade. The U.K discussant is better qualified than I to elaborate on the provision - or lack of it - of multicultural education of teachers, but would I fear, agree with my view that at both initial and in-service level it is wholly inadequate. In other words, the teaching force - still overwhelmingly white and largely middle-class - is confronting their students hopelessly ill-equipped to met their educational needs. The implications of this for information about suitable teaching materials is self-evident.

Also carrying implications for such information needs is the nature of our genesis of multicultural education. Whereas in the U.S. it arose from the Civil Rights movement itself and thus from black pressure, in the U.K it arose from the white teachers in schools with visible minority presence desperately seeking an appropriate response. It would be naive to deny, therefore, that in many cases there was an element of containment, as in the question addressed to me ten years ago: "I've got two West Indian boys at the back of my class - what should I give them to read?"

Today I might ask in turn: "Are they West Indian - or Black British?" and "Why at the back of the class?" but in 1975 my job was to advise on literature and learning resources. Even then, however, I was clear that it was never a matter of giving a book about a black child to a student who was black (which is not to say, though, that children themselves don't makes such choices). It seemed equally, if not more important, that white children, too, read and learned about black experience, saw things at times from a black perspective, or had some of their vicarious experiences through stories about black characters.

To illustrate what I mean, I'll indulge in an anecdote. My daughter at age 13 came home from school on a day that it had snowed (not all that common in London) and related happily how she'd got all her friends to get their parkas or coats on at break-time and then make "angels in the snow". You do this by lying in the snow and moving your outstreached arms up and down, leaving the silhouette of an angel. Though I knew the answer, I asked her where she'd got the idea, as it's not something British kids do - nor something her immigrant parents from hot climes could have taught her. Her answer: "You read it to us in a book when we were little," was true, and the book, which I remembered clearly as the first of its kind that I'd ever seen - this was the 1960's - was Ezra Jack Keats's A Snowy Day[6]. It was all about Peter's, a black boy's, activities in the snow. So here was a British white girl learning and sharing a delightful experience communicated to her by a white American author via a black American boy character: as neat a piece of evaluation and dissemination of relevant material as I'm likely ever to be able to quote!

To return to those resource-seeking practitioners, the lack of special training for multicultural education put a strain on teachers in schools, a strain which they sought to alleviate by using appropriate published resources. As the newly-appointed librarian of the Inner London Education Authority's Centre for Urban Educational Studies (CUES), I had set up the first consultative collection in the U.K. of resources for schools in multicultural society. Though an ILEA Teachers' Centre, the service was used nationally and even internationally. The resources themselves, however, were, in the mid-1970's, fairly thin on the ground. Promoting their creation and publication was something I perceived as a clear part of my brief! Primarily, however, my role was to be informed of all relevant materials, acquire the better ones for the CUES collection, and know each intimately enough to be able to match the resource (if it existed) to the request. This specific information service should be seen in context of an education system which overall lacks an efficient information provision service on resources in any aspect of education. Nor have teachers been trained to evaluate publications with any degree of skill or speed and there is no time allocated in the school's schedule for teachers to handle a range of resources and discuss them among themselves or with other professionals with specialist knowledge of the resources.

So the textbook and support materials used in schools arrive by a very hit and miss process - subject specialists may be really au fait with their subject literature, but it is just as likely that teachers stick with something that's worked for them for years, even though it is now rather outdated. The present financial stringency, the worst in decades, puts the prospect of a total stock revision in one subject totally out of reach - or it may be achieved at the expense of all other subjects and of the more general materials in the school library.

Dissemination of resources needs to be set also in the context of the relevant professional service, namely the school library. The school library movement flourished in the 1950's to 1970's and schools were designed and built to deliver resource-based learning - but somehow the promised was never fulfilled and now, in these hard times, the opportune moment appears to have passed. (Anyone interested in tracing for themselves this downward trend need only read Beswick, 1975 [7] or Klein 1985[8]). But 1985 also produced the LISC Report[9] which identifies school libraries as the Foundation of the Curriculum. Good practice has certainly not ceased; it is simply that there isn't enough of it around. The Inner London Education Authority, for which I work, alone employs more than half the professionally qualified school librarians in the entire U.K. And while this is certainly not the area in which to air the debate about what the optimum relevant qualifications should be for a librarian running a school library, one thing is certain: if a teacher is doing the job alongside of her or his classroom work, the library cannot be run to its full potential.

Dwelling on this sad state of affairs won't offer much enlightenment to recipients of this paper. Far better then to focus here only on the good library practice that does exist. But such pursuit of excellent must also consider the excellence aimed for - objectives, training, recommendations. Returning first to the Foundations of the Curriculum, the active role of the librarian in promoting and supporting multicultural education is sharply

highlighted in this Report. The study of the School Library for Multicultural Awareness (Klein 1985) makes detailed recommendations about school library administration as well as stock selection and organization and dissemination of information to both staff and students. The recommendations are drawn from existing good practice, much of it described in the 6 case studies of school libraries (3 in the ILEA and 3 outside). There are today scores of school librarians who are working in their institutions to provide the teachers with full information about current publications appropriate for multicultural education, combined with expertise in evaluation.

Most teachers, however, have to seek their information outside of their school. Initially, they came to CUES. What they needed and what they looked for then are what teachers require and seek today:

1. An opportunity to see gathered together all potentially relevant materials in their area appropriate for education in multicultural society.

2. An opportunity to evaluate and discuss the materials with an educational practitioner - in the case of CUES, a librarian - with detailed knowledge of the resources and a clear understanding of the issues surrounding multicultural education.

When it came to the resources themselves, these fall into three clear categories;

i. appropriate resources for the classroom - what most of the teachers wanted first

ii background information for their own guidance - what I perceived that teachers needed first!

iii. affective learning materials and literature for students - what librarians and ultimately advisers and teachers recognised as deeply important in attitude formation.

The state of the art in evaluating and disseminating resources for multicultural education depends on keeping abreast of developments - or actually fostering or contributing to them - in each category and then conveying the information to the widest possible audience. Nothing is gained without some loss. I have traded the forum from which to act as a one-to-one consultant, matching resource to requirement. Instead, by aiming for the widest audience of all educational practitioners in the U.K including and even concentrating on those in areas of no ethnic minority settlement, my avenues of dissemination must be at a national and thus often a general level.

The remaining section of this paper deals with services and strategies on this general scale, the area in which I too now work, but by no means on my own.

NATIONAL STRUCTURES, SERVICES AND STRATEGIES FOR DISSEMINATING MATERIALS OF RELEVANCE IN A MULTICULTURAL SOCIETY, AND FOR PROMOTING EVALUATION

1. MAKE THE TEACHERS CARE

"I never thought about what that book said before" is step one. Once teachers become aware of the bias in texts they may have used unquestioningly for years, whether the bias is of omission or of commission, they are likely to want to do something about it. Telling teachers that their practice is racist may well be counter-productive. Even convincing them that they are upholding and maintaining systems that are institutionally racist may be negatively received. But showing them the racial bias in books, books for which they are not directly responsible and, after all didn't write, is likely to elicit the response: "what can we do about it?"

In the end, only the individual teacher or preferably, the individual school staff as a whole, can decide whether a certain resource should be discarded. What the disseminator of information can offer is something else: advice on alternative, non-racist materials on a similar topic and, best of all, advice on how teachers can evaluate resources for themselves.

How to evaluate resources for schools in multicultural society

Though this paper will go on to document eight further support services or strategies, the key to appropriate resource provision must lie with those who select them in each school and mediate between the materials and the students i.e. the teachers and librarians. Ultimately there are only two criteria according to which resources must be chosen.

- The educational objectives of the school - if these include a stated commitment to multicultural and anti-racist education, then racist materials cannot be acceptable.

- The clientele: This means librarian and teachers first of all. If they find the resource so biased as to be unacceptable, there is a clear case for discarding it. It also means the students, white (who are less likely to be able to challenge racist bias by recognising the inaccuracies in the messages in the material in terms of their own experience) as well as black.

Ideally, all students should be taught not to believe what they read, but to challenge the printed word and form their own judgement. A process of demystifying print and challenging its apparent authority should be undertaken in schools. First however the lesson must be learned by the educators.

Much has been written to facilitate this learning. In the U.K there are four books on the subject, the one by Zimet being written and published first in the U.S. These are :

DIXON, Bob: Catching them young . Pluto 1977

KLEIN, Gillian: Reading into racisim: bias in children's Literature and learning resources. Routledge 1985

PREISWERK, Roy (ed.) The slant of the pen; racism in children's books Geneva, World Council of Churches, 1980

ZIMET, Sara G: Print and prejudice Hodder 1976

There are also numerous articles, readings in academic publications and checklists of things to look for available to teachers. Those most widely used in teacher training in the U.K appeared in the School Council publication: Resources for multicultural education: an introduction 1982.

The ideal is for each school or library to construct its own selection principles and policy and then apply these standards vigorously to all future purchases and to a reevaluation of existing stock. Guidelines to assist the formulation of such a selection policy have been published in the School Curriculum Development Council's Agenda for multicultural teaching [12] which is most comprehensively disseminated in the U.K, and are also in use in the Post-Graduate modules in Teacher Training and in Librarianship of the Council of Europe's Workshop on Multicultural Studies in Higher Education. I reproduce them here in an appendix.

The remaining techniques of dissemination of resources relevant in multicultural education are described more briefly.

2. LISTS AND BIBLIOGRAPHIES

There is a continual flow of bibliographies e.g the Runnymede Trust's Racism and discrimination in Britain, a select bibliography 1973-83 [13] and an even vaster number of current selective lists such as Judith Elkin's Books for Keeps guides to Children's Books for a multicultural society.[14] The most helpful are annotated but even the most meticulous accounts of what a publication is about and who it is for cannot replace the handling of the materials themselves. Some lists, such as these published by the National Book League, are accompanied by a travelling exhibition of the resources list. Materials don't stay current for long. Some simply go out of favour, others, particularly those from alternative presses, have a way of fast going out of print, so rendering any bibliography soon obsolete.

3. MULTICULTURAL LITERATURE IN THE MAINSTREAM

Sociological and theoretical writings on multiculturalism in Britain and anthologies of good school practice art now featured on the lists of all mainstream publishing houses. So clearly, they see a market for this literature. Typical of this genre and excellent of its kind is Multicultural Education: towards good practice (ARORA, R & C Duncan Deeds. Routledge 1986).[15] Such publications also have a limited life-span, as the field

develops and philosophies change. I would hazard a purely personal guess that this market is peaking now in the mid-1980's, and that our general educational publishers will soon decide that the market is too well-stocked for new books on the same themes to be lucrative.

4. EDUCATIONAL AND RACE RELATIONS LITERATURE

Less dependent on economic incentive are the publications of institutions reflecting and supporting those working in the field of multicultural education. Even in these tight-belted times, such publications are bound to continue. Two immensely practical and currently informative publications appear in 1986 - the School Curriculum Development Committee's Agenda for Multicultural Teaching [16] (CRAFT, A & G Klein), which considers in 500 - 1000 words each, all whole-school issues and every area of the curriculum and lists the key resources in each, and the Commission of Racial Equality's Curriculum Models for Teacher Training. (forthcoming).

5. PERIODICALS

Because of the necessarily ephemeral nature of much information on resources for multicultural teaching and because the very immediacy and topicality is precisely what makes that information so useful to practitioners, the periodical has always seemed to me the most appropriate forum in which to disseminate printed information. So it is little wonder that I agreed to be founder editor of Multicultural Teaching to combat racism in school and community,[17] of which there are at least two other members of the Editorial Board present today! This is the national journal for practitioners in the U.K and has subscribers across the U.S and on all continents. Two education authorities in the U.K, ILEA and Birmingham [18], publish in-house journals geared to practising teachers, and all these publications feature extensive and informed reviews and disseminate information - whether nationally in MCT, or locally in the others - on current developments, courses etc. There are also a number of smaller circulation journals of an academic nature and the Commission of Racial Equality's Education (widely disseminated and free) plus a good clutch of more or less academic or activist periodicals on the sociological aspects of multicultural society, ranging from the tersely informative monthly Runnymede Trust Bulletin [19], to the scholarly and political Institute of Race Relations periodical Race and Class.

One positive development has been the inclusion of at least some articles on aspects of multicultural education or at best an attempt at a multicultural perspective in some of our most widely-read general educational periodicals such as the Times Educational Supplement, Child Education and Junior Education. Subject-specific journals like Hands Together (Religious Education) may also reflect this perspective or may again carry specific articles or devote entire issues to multicultural matters.

Retrieving all this material is well in hand; the most impressive single contribution being Multicultural Education Abstracts [21] (which includes North American material too) and CORE which documents unpublished research and conference papers that would otherwise be lost to information searches. U.K. periodicals also make grateful, though not sufficiently comprehensive, use of ERIC, and our own Local Education Authority data bank, EMIE and that for Europe, EURYDICE (both based for the U.K at the National Foundation for

Educational Research) are also putting up material according to appropriate descriptors. So it is fair to say that a reasonably assiduous and professionally informed librarian should be able to locate relevant documentation for academics and for practitioners. An additional service, tapped mainly by teachers, is the Local Education Authority Race Relations Information Exchange - LARRIE. Accessed by telephone, it records locally produced documents and materials relating specifically to issues of race.

6. MULTICULTURAL EDUCATION RESOURCE CENTRES

For five years from 1974, CUES was the only comprehensive consultative collection of materials for schools, but slowly other Authorities began to build up similar reference collections. It depended on the commitment of some individual to both multicultural education and resources - Chris Power in Haringay and Rick Collett in Bedford (never an area of intensive settlement of visible minorities) led the field. In 1986 over 50 Authorities offer some kind of display collection, but this has been the result much more of local demand.

Academic centres such as the Centre for Multicultural Education of the University of London's Institute of Education have no professional in post with expertise in resource organisation or acquisition, let alone evaluation and selection of materials for schools, so their collections become purely an in-house facility. But the local authority resource centres do seek to provide advice as well as an opportunity to review and handle suitable materials and the staff is often made up of those who actually built up the collection and are thus reasonably knowledgable about the stock. Only Kent and CUES have professional librarians to administer their collections and offer expert advice on their contents.

One unique library which can be fitted in here is that of the Institute of Race Relations. Run by A Sivanandan, a librarian and one of our most articulate and radical activists, this is a huge collection (40,000 vols) open only on a restricted basis, but immensely informative. The IRR is also pushing back the boundaries with powerful and excellent publications for children and adults, including also films on black communities in Britain.

Also hugely stocked is the Commonwealth Institute Library in London. This is open for loan to teachers but is not widely used. The Waites Library in Birmingham provides practitioners with a smaller but knowledgably selected collection and the Commission for Racial Equality also has a library and publishes extensively.

7. LIBRARY SERVICES IN LOCAL AUTHORITIES

Provision of resources and advisory services vary across the UK but where they are good, they are models of excellence. Some like Newcastle and Bradford, have specific "multicultural" collections with expert professionals to guide teachers through the stock. The same titles are however also duplicated in the general educational stock, so that they can be brought to the attention of teachers who may still be of the view that they "don't have that problem" in their school. The Newcastle educational librarians are also trained to heighten awareness and help teachers to develop their skills in evaluating materials.

Other authorities, notably Leicestershire and Nottinghamshire, attach one or two reviews to every book in their consultative collections on resources for schools. These reviews take careful account of bias and the commitment to equality of educational opportunity permeates the School Library Support Services. These and a fair number of other authorities will also boost school libraries with resources reflecting cultural diversity, on long-term loan.

8 ACADEMIC RESEARCH

This comes low on the list - partly because I sadly subscribe to the view that RDD, (research, dissemination, development) remains little more than dream in the U.K. education network. Partly, though, the research itself is often of questionable value because such a huge proportion of it consists of investigations into dominated groups by the dominant. Look though at the 800-page Swann Report[22] and you will see that the research cited in 6 years and innumerable locations is seldom conducted by members of the group researched. This is particularly true of the West Indians (as they're called).

There are only two substantial projects around multicultural education that research the teachers. One by Peter Green[23] is actually reprinted as Annexe B to Chapter 2 of the Swann Report, but the evidence that teachers, whether "ethnocentric" or "non-ethnocentric", have significantly different ways of treating their students depending on whether these children are girls or boys, white, "Asian" or "West Indian", does not appear to be taken into any account in the Report itself.

The other outstanding research was directed by our U.K discussant, Prof. John Eggleston and concerned itself with the Educational and Vocational experiences of 15-18 year old young people of minority ethnic groups and was financed by the Department of Education and Science. It is now obtainable as a book entitled Education for Some. The teachers' own attitudes and expectations are shown substantially to determine the future of their students, since allocation to remedial, low or high band and examination sets depend on their personal assessment. This assessment is shown to be based at least as much on how teachers feel about the child's behaviour as on her or his measured ability in subject examinations and tests. Certainly the related ethnographic study of two schools, conducted by a young black research student, Cecile Wright and incorporated in the Report, shows overtly racist attitudes and even overtly racist behaviour, on the part of certain teachers and there is irrefutable evidence that black students are affected by this in ways detrimental to their education and future career opportunities. Add this to the clear racial discrimination on the part of many employers and you have a situation which needs much more than resources information to begin to rectify it. Both Ms Wright's study and the main report, however, make detailed reference to the racial bias - generally the ommission of any black characters among high status jobs and professions - in the careers literature available. There are strong recommendations for new materials to be published and used in place of the racist ones in schools, colleges and careers centres.

CONCLUSIONS

I have sought to define the background to multicultural education in the UK in terms of both societal and educational factors, and to set in this context the initiatives for evaluating and disseminating resources appropriate for schools in multicultural society. I have demonstrated that many books and materials

currently in schools manifest racist bias, drawing on my book Reading into Racism (1985)[26]. When educational pratitioners are made conscious of issues of bias in printed materials, they are receptive to developing their own skills of evaluation and selection of resources for their schools.

Stock selection must therefore be rigorous and necessarily time-consuming. In a country where information services to teachers are generally underdeveloped, the area of multi cultural education is a significant - and welcome - exception. This is due partly to the commitment on the part of those who promote and monitor relevant resources to making these widely known, and due partly to the demand for information on the part of teachers responding first to the presence of ethnic minority pupils in their schools and more recently to official recommendations that all pupils in the UK need to be educated for multicultural society. This combination of demand and supply has led to a range of conventional and alternative avenues for dissemination.

It is the author's belief that the UK has much to learn from US structures and networks for information provision in the educational arena. But equally, certain UK approaches may open new doors in the US in regard to evaluation and dissemination of educational materials of relevance for multicultural society.

Gillian Klein 1986.

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